HVMBLE

MOTIVES

FOR ASSOCIATION

TO MAINTAINE RELIGI-

ON ESTABLISH ED.

Publiſhed as an antidote againſt the peſtilent *treatiſes of ſecular Prieſts.*

Virtus vnita valet.

247 Lewes

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A petition to the Queene, for *aſsotiation in religion.*

There be as ſeemeth vnto me (Moſt gratious Soueraigne) by the law of God, by the law of nature, and by the law of nations, 3 thinges in duety to be exhibited by the ſubiectes to the magiſtrat, viz. Honor, Obedience, and Defence. For the magiſtrats, ar (as they are rightly termed by *Homer*) *the Guides Leaders, & Noriſhers of the people.* They are, as *Plato* calleth them) *Sauiours Keepers & Preſeruers of the people,* They are as *Ariſtotle* ſaith *aliuyuge law, and the law* without them *a dumbe and dead magiſtracy.* So that the magiſtrat beinge the life of the law, & the law the life of the common wealth, in the ſafetie of the magiſtrat muſt needes conſiſt the ſafetie of the common wealth. This ſeemes to me to haue bene the cauſe, that the comon lawes of this realme, haue ordained greiuous puniſhments for ſuch as ſhould indaunger the liues of principall magiſtrats. As 25. *Edw.* 3. It is layed downe, that if a man ſlaye the L. Chauncellor, L. Treaſerer, Iuſtices of either bench, Iuſtices in Oyer, Iuſtices of aſſiſe, or Iuſtices aſſigned to heare and determine, beinge in their place doinge there office, that ſuch offence is Treaſon. If then theire hath

bene and ought to be ſo great care and prouidence for the preſeruation and ſafetye of theſe inferiour magiſtrats in reſpect, how much more ſhould there be in the eſtabliſhing of the ſafetie and ſecuritie of the ſuperiour power & moſt ſupreame magiſtracye, from whoſe throne and eſtate all other authorityes are deriued, and by whoſe priuation they be all extingniſhed. Such is the caus we now deale with, even the defence, preſeruation, and ſafetie, of your moſt excellent Maieſtie: A princeſſe of ſuch peerleſnes and ſingularity, as meriteth no leſſe to be regarded of all men for priuat ſingularitye, than honored for publike function. For if the force and ſtrength of vertue be ſuch, that the onely ſhewe and ſhadow of it hath that merueilous and magneticall attraction, that it draweth vnto it the hartes and mindes of infinite people, as plainlye appeareth in the auntient nobles both Greekes & Romaines who wantinge the true knowledge of God (from whoſe divine maieſtie all vertues doe proceed as from the fountayne & to whoſe glorye they ought all to be directed as to the finall ſcope) had in them rather forme and figure than any matter of ſubſtance of true vertue: what in explicable effectes doth

pure

pure, perfect, and ſincere vertue bringe to paſſe, being adorned with the true knowledge of God, ſettled in a ſeat moſt royall in the eyes and ſight of al nations to the wonder and admiration of the world, to the ſingular benfite of ſundrye countryes, to the ioye of the godly, and to the prayſe honor, and glorie of God. Theſe thinges appearing moſt plainlye in vour Maieſties moſt royall perſon, cannot but draw vnto it moſt effectually, the hartes and myndes of al good and vertuous, who to their ineſtimable ioye doe confeſſe and acknowledge your highnes for the rareſt princeſſe in the world: for the life and light of your land, and for the ſacred fountayne (next vnder God) of all there felicity: ſo farr exceeding the auncient princes before mentioned, as true vertue doth the counterfeite, and as farr as endleſſe glorye perpetuated by eternitye: ſurpaſſeth periſhing fame, conſumed by tyme. They traueled for their owne glory which was falſe, fading and momentary, your Maieſtie ſeeking the glorye of God, ſhall aſſuredly be crowned with eternall glory. But to enter into rehearſal of your highnes moſt ſingular ornaments of mynde and body, of arte and nature, of grace & fortune, I meane not, nor may not.

It

It is to deepe a ſea for me to wade in: too large a feild for me to walke in. Therefore, ſyth therof ſpeake as I ought, I cannot: as I can, I will not. As in the one I acknowledge it my weaknes and imbecilitie, ſo in the other I am lead by diſcretion and iudgment. For in the reſplendeny of your excellency, vayne were it in me,& friuelous(in vttering my ſlender conceipt)to light as it were a candle to diſcouer the Sunne. But whatſoeuer we can,let vs doe it in your ſeruice:whatſoeuer we may,let vs deuiſe for your ſafetye.

The ſafetye of your Maieſtie doth moſt conſiſt in preſeruation of your moſt royall perſon, and of your eſtat.

Your perſon and eſtat are beſt preſerued by cuttinge of the perils that would moſt annoy them. The eſtate of your highnes is a free monarchy,a ſoueraigne & abſolute power,and authoritye inſtituted and ordayned of God:for the defence of the good and puniſhment of the euill, and for the gouernment of all in pietye and Iuſtice.

This your ſoueraigne eſtat is dangerouſly impeached with the perill of your perſon by the indeuour to bring in the tirannye, ſuperioritye, and ſupremacye of a foraigne Prelat: whoſe riches in times paſt,hath bene

our

our pouertye: whoſe puiſaunce, our terror: whoſe doctrine our deſtruction. Theſe are they that loath manna and long for the fleſhpots of Egipt, that loue the tongue of the Caldies better than the language of Canaan: that madded with mallice, or blynded with error, take *Sodom* for *Sion*, and *Babell* for *Ieruſalem* Of theſe people we are to obſerue two things. The ende whereat they ſhoot, and the meane they vſe to obtayne to that ende.

The ende for which they would advaunce their tiranny, is, that thereby they might enioy their groues and hill alters, that thereby they might honor agayne the whole hoſt of heaven, and that therby they might returne againe to their ſuperſtious Idolatrye & blaſphemous religion.

The meanes wherby they would accompliſh it, is, the death of your Maieſtie, & the erecting of a favouring ſucceſſor, wherevnto tend all their deuiſes. This is their drift and practiſe whyle there remaineth in them any ſparke of hope to attayne to this end or any conceipt (I will not ſay of probabilitye) but of poſſibilitye to atchiue it. what law ſoeuer we make to puniſh them, they will ſtill perſiſt in their pernitious practiſes, and your maieſtie

Maieſties moſt ſacred perſon ſhall ſtill remayne in perill. But if your Maieſtie cut of their hope, and make it aparently impoſſible for their religion ever to take place in this realme, their indeuor will forthwith furceaſe, the ſtate willbe clere from their deuiſes, and your Maieſtie freed from danger.

The only way in myne opinion to extinguiſh their hopes, and thereby their practiſes, and ſo conſequently the perill of your moſt ſacred perſon, is, to eſtabliſh a firme continuance & perpetuatiō of the ſubſtance and ſincerity of doctrine now profeſſed in this realme, which me thinkes is ſenſible: and is to be donne by generall lawes, by generall league, and by generall oth. To which end it would be enacted that all gentlemen, Magiſtrats, and poſſeſſioners within this realme ſhall take the oth of aſſociation, for the defence and perpetuation of religion now publiquelye profeſſed within this realme. And that the oth of ſupremacy be miniſtred with like addition to all men generally within this realme, from the age of 16. yeares vpwards, twice every yeare, by the Maiors and gouerners of citties, townes, and corporations, and by ſtewardes and other officers in mannors and Lordſhips in their countryes, and their

leetes.

leetes & law dayes. And if they refuſe to enter into ſuch league or oth, that every ſuch perſon ſ.albe holden and reputed as ſuſpected, and ſhalbe thereby diſabled to beare any office or authoritye in this common wealth, and ſhall alſo be bound to his good behauiour, ſequeſtred from all his armour and weapons, an (if he be poſſeſſed of lances within this realme) ſhall yearely pay vnto your Maieſtie the fourth part thereof This payne & ſuch others as your Maieſtie ſhall like of to indure, curinge his obſtanacie, and vpon his conformitye to ceaſe.

By this meanes, their hope being taken away, I make no doubt but their practiſe will end. But ſo long as their hope endureth, they will never giue over their deuliſh attempts If *Brutus* had not hoped to ſet *Rome* at liberty, he had never conſpired the death of *Cesar*. If *Phocas* had not hoped to obtayne the imperiall dignitye, he had not ſlayne his maſter *Mauritius*. If the papiſts hoped not to eſtabliſh heere their religion, they would not practiſe the death of your Maieſtie. Thē let vs put them out of all hope, leſt they put vs out of all helpe. For moſt true is that ſaying of *Plutarch In ſacinoriſes lenitas eſt in bonos crudelitas.*

But

But it wilbe perhaps obiected, that this courſe is dangerous: and that vnder pretẽce of remedying a future peril, it draweth vpõ vs a preſent miſcheife. The harme that there by is to be doubted, is, from the papiſts. If from them, it is either by exaſperatyng their will, or by increaſinge their power. Their will cannot be worſe in this their extreame diſcontenment. Nothinge can be added to thire mallice whether your Maieſtie behold eth the head or they members (if ſo gratious an eye may behold ſo vile an obiect) yow ſhall eaſily diſcouer their ſpyte & rancor to be already in the higheſt degree. The Pope hath ſent out againſt your highnes his flame and thunderboltes of excommunication full of falſhood and fury, of bitternes and ignominy. His will theirin hath bene to depriue your Maieſtie of your eſtate, gouerment, life, crowne, and dignity, He hath practiſed to draw vnto himſelfe fauorers & followers withi our realme: to diſcharge your ſubiects of duety and aleageance they owe vnto you to withdraw them from your obeydience, and to draw them vnto his.

To this end he ſent, firſt his *Agnos Dei*, then his *grana benedicta*, and ſuch other trecherous baytes, the wayes of his trade, then

next

next his buls. threats, and excommunicati ons, as the fire of his furie. And now laſt of all(if euer his practiſes will haue end) theire *Ieſuits* and *Seminary Preiſtes*, the moſt fine & ſubtle Brokers of Babilon. By this meanes he hath ſturred tumultes in your land: He hath allured your ſubiectes to diſloialtie, & induced ſome to actuall rebellion, & ſome partes he hath inuaded with his forces: the members following the directiō of the head haue aſſiſted his attempts both at home and abroad: ſome by words, ſome by wright ing, and ſome by action: and all by will ſeeke to aduance his authoritie & tirannie againſt your maieſties moſt royall titles. They haue touched(though with inualiditie) your moſt ſacreed perſon: they haue conſpired with tre acherie, againſt your pure and ſincere religi on. they haue charged vs with bloudines & tirannie: they haue ſpoken it, they haue writ ten it they haue publiſhed it, they haue dy- ed in it. and can their will be worſe? yea, but ſome of them acknowledge yow to be for their lawfull ſoueraigne, and haue both ſpok en & written very honorablie of your moſt rare & ſingular excellencies. what then? ſhall we thinke that theire mallice is the leſſe, be cauſe your vertue is the more: we may as

well thinke, that the Diuels did not generally hate Christ, becauſe ſome of them did confeſſe him to be the ſonne of God.

Great is the force of truth, and often drieth the aduerſarie to acknowledge it. And great is the ſubtiltie of ſathan, who ſomtims ſpeaketh that that is true, becauſe he would be beleeued in that that is falſe. The papiſtes as vngratious herein as theire grandfather, doe ſometimes acknowledge your moſt ſinguler vertues, but then effectually whē they perſwade ſome point of their religion, or inueigh againſt ſome noblemen that are about yow, mixinge theire gall with honie that it may the rather be receaued: and minglinge theire faſhood with that veritie, that it may the ſooner be beleeued. A tricke intruth of their treacherie, and no ſigne at all of theire loyaltie. So leauinge their euell will at the worſe, not poſſible to be augmented, we will conſider of theire power, whether that may be increaſed.

The power and ſtrength of any people or multitud, is to be augmented by one of thes 4. wayes. 1 By addition or number. 2. by ſupplie of neceſſaries. 3 by advantage of place. 4. by order of gouerment. And as by theſe meanes it is increaſed, ſo by the contraries

traries it is diminiſhed. Now if I ſhew your Maieſtie, that theire power ſhalbe increaſed by no one of thes waies, but ſhalbe leſeed by all their contraries: I hope I ſhall ſufficiently double this point, & ſo procure clere paſſage to my perſwaſion. that this may more manifeſly appeare, let me preſent vnto your Maieſtie, the whole number of your ſubiectes diuided into 4. bands.

1. *Proteſtants of religion.*
2. *Proteſtants of ſtate.*
3. *Papiſts of ſtate.*
4. *Papiſts of religion.*

The firſt are conſtant and faithfull vnto your highnes: the 2. waueringe: the 3. perilous. the 4. pernitious. the firſt ſerue yow for loue, the 2. for hope, the 3. for faſhion, the 4. for feare. the corruption of the 1. bredeth the 2 the corruption of the 2 breedeth the 3. the corruption of the 3. bredeth the 4. than the which nothinge canne be more corrupt: they beinge altogether poſſeſſed with the dregs of poperie, wherin the more groſe the more vngratious. the haue their conuerſion alſo in aſſent. For of the ſubtileſt part of the 4. is ingendered the 3. of the ſubtileſt part of the the 3. is ingendered the 2. of the pureſt & beſt part of the 2. is ingendered the

firſt.

firſt. The 1 & 4. are meere oppoſits, hauing their centers moſt contrarie, even heauen & hell, light and darknes, truth and falſhood, Chriſt & antichriſt. the 2 and 3 are intermidie: the 2. in part inclining to the 1, in part declining to the 3 the 3 in part declining to the 4: in part aſſendinge to the 2. the more the 1. and 2. are increaſed, the more is your ſafetie. the more the 3 & 4. are augmented, the more is your perill. Out of the 2. and 3. the increaſe of the 1. and 4. muſt grow. for they are as it were two heapes of ſtones that muſt goe to the buildinge either of Sion or Babell. Their progreſſes, or diſpoſitions are wrought or ſtaid, haſtened or ſlowed by certaine motiues or motiones: & they are of 2. ſorts, externall or internall. the externall motiues on the on ſid be doctrine & diſcipline: the on the word of life, the other the worke of law: the on the ſheepards voice, the other the ſheepards hooke: the on in the mouth of the miniſter, the other in the hand of the magiſtrat: in the one is contained the preaching of the truth, in the other all good lawes for the eſtabliſhment and maintenance their of. The externall motiues on the other ſide, is the doctrine of error and ſuperſtition: the pollicies and practiſes of impietie.

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The internall motiues are of two ſortes, naturall, and ſupernaturall. the ſupernaturall motiues on the one ſide, is the operation of the holy ghoſt: on the other ſide, the ſuggeſtions & ſubtilties of ſathan, the naturall motiue is *appetitio boni*. How the 2 and 3 band, that is to ſay, the proteſtants of eſtat and papiſts of eſtat, eſtabliſh their *ſummum bonum* in this world: and define it to be a life lead in wealth: pleaſure reputation and authoritie. In the appetition hereof they both agree. In the acquiſition they varie. For, the papiſts of eſtat: conceiuing great brittlement and vncertaintie in the courſe of this preſent gouernment which he ſuppoſeth cannot longe laſt, for that he deſireth to haue his *ſummum bonum* perdurable, he will not haſſard it in this preſent, but will now laye his foundation long before, to inioye it in the future. to that end he will now be a fauourer to papiſtes of religion: he will retaine ſome of them that be moſt famous or rather moſt infamous on this ſide and beyond the ſeaes: he will giue ſome token of preſent diſcontentment: he will incur the diſpleaſure of ſome great man of the eſtate that fauoureth the contrarie, and he will doe whatſoeuer els may make him a man of note, whereby he may notably

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be accepted off in the future.

The proteſtant of eſtate (thinkinge it teadious to tarrie, and frutleſſe to truſt to dead mens ſhooes,) reſolueth to taſt of the preſent ſweete, offereth his ſeruice in moſt dutifull ſorte vnto your maieſtie, frameth himſelfe vnto the time, aſſocyateth himſelfe with ſuch as are proteſtantes of religion, in ſinuateth himſelfe into the fauour of ſome great man that is fauourer thereof, hopeth to attaine wealth, reputation and authoritie therby, & herewith becometh a ſeruiceable member of the eſtat, though as yet no true member of the church. But for that he ſubmitteth himſelfe vnto the externall motiues it is to be hoped that in time he wilbe inwardly and effectually called, and ſo made a member of the miſticall body of Chriſt: for out of theſe gentiles is gathered the Iſraell of God: and as the diſpare of the future and hope of the preſent produceth proteſtants of eſtat, ſo diſpayre of the preſent & hope of the future producerh papiſts of eſtate, now if the hope of the future be taken away, and all meanes vſed for the perpetuation of the preſent, there is no doubt but all papiſts of eſtate will become proteſtants of eſtate.

For ſyth they eſtabliſh their *ſummum bonum* in

in this world, thether their inward motiue of *appetitio boni* muſt needes bringe them.

It is not vnprobable, that of the papiſts in this land, the 4 part are not papiſts of religion. The reſt then (being papiſts of eſtate) beinge by this law taken from them, theire power muſt needes remaine much weakened by this leſſeninge of their number. Moreouer, for that the papiſtes of religion at this preſent ſtand furniſhed with 1 credict and authoritie, 2 wealth and abilitie, 3 weapons and furniture, ſo that they may draw followers by the one, wage them by the other, & arme them by the 3: we by this law ſhall beareaue them of the 1, impayre the 2 with the increaſe of your maieſties treaſurie, & take cleane from them the 3. Further, whereas ſome of them at this preſent, publiquely ſtand in offices of credit and comoditie as it were in forts and places of advantage, ſome others lye hid as it were in the ambuſh of their diſſimulatiõ and trenches of treachery readye through all loope holes of oportunitie to annoy vs: we by this law ſhall remoue the 1, diſcouer the 2, and drawe out both vnto the open view, where being warned of them we may be armed for them.

Laſtly, whereas heeretofore they haue caſt

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vp their accoumpt, booked their cathplicke gentlemen, meaſured their forces, had intelligence with our enimies, ſounded our haueng marſhalled by their practiſes, and (like *Catilynes*) aſſigned euery of vs, your faithfull ſubiects to the ſlaughter: we ſhal by this meane take from them their maine battel, vnfurniſh and diſarme the reſidue, diſplant them from their places of advantage, breake their route & diſorder them in their arrayes. Thus farr are we from increaſing hereby their power. Syth then it plainly appeareth that they ſhal euery way be weakened herewith, It reſteth that I proue vnto your maieſtie, that theire weakening ſhalbe your ſtrengthening, and that this law ſhalbe your ſafety. VVhat harme ſoeuer may grow vnto your highnes muſt ſpringe out of one or moe of theſe 3 cauſes, either from the practiſes of aduerſaries abroad, or from the ſpite of your ſubiectes at home, or from the might of your ſucceſſor either abroad or at home. The forraine enimyes of your Maieſtie are the *Romaine Prelates* and their faction, whoſe perpetual practiſes haue bene to compaſſe their deathes, whoſe liues did withſtand their purpoſes. The examples hereof are infinite, whether your highnes way the acts of their pub

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lique hoſtility, or of their priuate treachery

For by either of both thoſe, meanes haue they wrought the ruine of many renowned perſonages, againſt whoſe liues they would neuer haue attempted ought, had they not hoped to haue bene gainers by their deaths. Now when it ſhall appeare vnto them, that by your Maieſties deceaſe, no priuate or publique vtilitie to them, or to their church ſhall accruw, (by meanes of this law) it ſhalbe a repercuſſiue to all their practiſes: which, being but an effect of their hope, by this fruſtrating thereof, will cleane be extinguiſhed.

The ſpyt of your ſubiects, muſt growe by diſcontentment. The moſt diſcontented mē of your realme, are papiſts of religion, and papiſts of eſtate. The one ſolaceth his ſoule, the other cōforteth his minde in your ruine. the one accoumpeth, that hereby he ſhall enioy the libertie of his conſience, aduancement of his faction, eſtabliſhyng of his faith. theother hopeth thereby to poſſeſſe his ſo much exepected good, and his worldly long looked for felicitie.

Of which expectation being by this law bereaued, the one of them will cleane giue ouer his courſe the other will ſee that he

hath no cauſe to wiſh the ſhortinge of your dayes, ſyth it will not be available for the attayning of his deſire.

The mighteſt in ſucceſſion (as your Maieſtie knoweth) are they whoſe alliance, kindred, and confederacies are for the moſt part with papiſtes: whoſe faction beinge great: ſtrong and mightie abroad, it ſtandeth your excellency vpon, ſo much the more to weaken it at hom, and thereby to prouide an inwarde ſtrength againſt an outward force. whereas otherwiſe your ſtate ſhall ſeeme to depend vpon the will of your ſucceſſor, a moſt vnſure foundation, & perilous: ſyth ſo eaſilye it may be altered with ambition, and the deſire of a kingdome, which knoweth no kindred, with the which: whenſoeuer it ſhall be enflamed, their forraine forces ſhall not be ſo dangerous vnto your Maieſtie, as the partie they haue within the realme, if it be of ſtrength, whom the fervent deſire of a third thing will ioyne to the forraine, in ſuch a knot of indiſſoluble ſociety, as in all probabilitie will proue perilous and dangerous to your highnes. But this lawe eſtabliſhed, your ſucceſſors ſhall perceaue themſelues ſo cutt off, from all ſtronge partye within your land, that they ſhall thereby be greatly diſ-

diſcouraged from any ſuch ambitious attempts. For taking view of your whole ſubiects they ſhall finde either proteſtants of religion their moſt mortall enimies if they attempt any thinge againſt your maieſtie: or els proteſtants of eſtate men that will not alter theire preſent contentment for an vncertaine innouation: or els papiſts of religion, who being but few in number diſcontented, and diſarmed. without either followers or furniture will rather daunt their ſpirits with theire nakednes then encourage them with their power.

The eſtat of your ſubiects being brought to this paſſe. it is in your maieſtie by a better learned and more painfull miniſtery. and by ſeuere diſcipline as it were by motiues more effectual, mightily to increaſe the firſt, dayly to diminiſh the ſecond & third. and to propulſe the relapſſes of either to the great increaſinge of the church of God, the great ſtrengthing and ſafegard of your eſtate, and to the ſaluation of infinite ſoules. Syth then this law can breede no perill to your highnes at home, but wilbe the ground & cauſe of much ſtrength and ſecuritie vnto your Maieſtie. it remaineth to be conſidered how that mightie faction of papiſts will diſgeſt it abroad.

abroad.

Their power assuredly, it can no way increase, and their will (I perswade my selfe) it cannot exasperate, being already at the very worst and extremest poynt of discontentment. But if it did, I knowe right well that the fortitude and magnanimitye of your kingly minde would little esteeme it, and vtterly despise it. And if it should come to passe in your Maiesties dayes, that the princes of *Meshech* and *Tuball*, the forces of *Gomer* and the house of *Toggarmah* out of the North, should confederate togeather (as it is rehersed in *Ezekiell* chapter 38. and recapitulated by *S. Iohn*) and should say one to theother, we will goe vp to the land of vnwalled villages to them that be at rest, which dwell safly dwellinge without wals, and hauinge neither barrs nor gates, even to the land which hath bene tost with the sword, and is now gathered togeather of many nations, which haue gotten cattel and goods and dwell safe: we will goe, togeather to spoyle a praye, to gett a bootye to take away silver and gold, to carry away cattel and goods, and to haue agreat prayer: yet, whensoever they shall put the same in execution, it is prophesied and promised, that the sword of the Lord shalbe

vpon

vpon them in all the mountaines of Iſraell.

By this lawe lett vs make our ſelues an vn mouable mountaine of Iſraell, for the ſword of the Lord wilbe vpon his enimies: not in the ſandes, nor in the ſeaes but in the mountaynes of Iſraell. If we be neither hott nor cold, but luke warme, and ſo rather frozen then feruent: when the Lord ſhall taſt vs in to his iudgment he will voyd vs out of the mouth of his maieſtie. But if we be a mountayne of Iſraell, the ſword of the Lord wilbe with vs againſt our enimies: with peſtilence & blood will he plead againſt them: ſtormes rayne, and hayleſtones: fyre and brimſtone, will he cauſe to rayne vpon them and theire hoſtes: and vpon all that great people that is with them. Thus will he be magnified ſanctified, and knowne in the eyes of many nations, & they ſhall knowe that he is the Lord. This cõſtancy, this zeale in the Lords cauſe, this perpetuation of his truth to our poſteri tie, is a part of duty acceptable to God: it is a meane as it were that draweth vpon vs his great, ſingular: and manifold bleſſinges: which notablye appeareth in that excellent teſtimony that God giueth of the integritie of *Abraham gen.* 18. 19 *knowe this alſo* (ſaith the Lord) *that Abraham will commaund his*

children

children and his houſhould after him, that they keepe the way of the Lord, that they may doe Iuſtice and Iudgment: that the Lord may bring vpon Abraham the bleſſings that he hath promiſed

I doubt not, but what the divine Maieſtie knew herein of Abraham the Father of the faithfull, he knoweth the ſame likewiſe of your highnes a mother in Iſraell, a motherly eſtate that excludeth not perpetuall virginitie: and an heauenly eſtate, includeth eternall felicity. I doubt not (I ſay) but the Lord knoweth this alſo: that Queene *Elizabeth* will commaund her ſubiects & her ſeruants after her to keepe the way of the Lord, to doe Iuſtice & Iudgment: that the Lord may bring vpon Queene *Elizabeth* the bleſſinges that he hath purpoſed.

This law and commaundement of God, (to keepe the way of the Lord: to maintaine and perpetuate his truth and doctrine to our poſterity) is that which we moſt humbly and fervently deſire at the hands of God, and of your Maieſtie. It ſtandeth with his glory: we craue it of his goodnes: It ſtandeth with your ſafety: we craue it of your wiſdome.

FINIS.

By Thomas Digges Gentleman.

To the moſt Reuerend Archbiſhops, *and right reuerend* Lord Biſhops *of both prouinces.*

I am occaſoned (right reuerend Fathers) or rather prouoked to publiſh this petition (long ſince penned but whether delyuered accordyng to the pretence I know not) by the papiſts their packing to make Burgeſſes for this Parliament, by their earneſtnes againſt the former *Bill for xiid* to be had of ſuch, as without conuenient cauſe ſhould not be preſent (at leaſt on Sondayes) at diuine ſeruice, or preaching of Gods word, in ſome Church or Chappell: and by their publiſhing bookes (mo than a good many) pretending a controuerſy between ſecular priuſts and Ieſuits, but intending to make way (at leaſt) for a toleration of popery which they hoped (and ſo gaue out throughout the realme) to obtaine by this Parliament.

I call them papiſts who was ſo earneſt againſt that bill. For who but papiſts would pronounce that penaltie to be extreame, plead that people are not to be compelled: but perſwaded to come to Church and doubt whether lay men may meddle in any Church matter. But their popiſh and dangerous end (diſcouered hereafter) doth manifeſt them to be papiſts though ſome of them diſclaimed that name, and yet are not therby Iuſtified. For Dolman ſaith that papiſts and puritans would not be ſo called. But did they deny them-

ſelues to be Romiſh Catholiques? Whatſoeuer they pretend, I freely confeſſe that the end of publiſhing this petition is, by puting this motion, for Aſſociation to preſerue religion eſtabliſhed, into the heades of wiſe and religious men, to occaſion ſomthing to be thought of, wherby the hope of the papiſts might be vtterly fruſtrated.

I preſent to your Lordſhips by name as to them who haue will and power to prevent the purpoſe of the papiſts, and to further ſo good a motion as this, I will not diſcourſe againſt toleration, ſyth I wright to your Fatherhoods, who (out of your profeſſion) can beſt tell, that it is a principall clauſe of the new couenaunt, that there ſhould be but one ſhepheard and one ſheepfould, one God and one way. So that they are no ſound goſpellers that hearken to a toleration of Antichriſtianity vnder a moſt chriſtian Queene, who hath ſuffered for the goſpell both ſubiect & ſouereigne.

But good my Lords giue me leaue to ſay ſomewhat for Aſſociation in this petition perſwaded: & the rather, becauſe in theſe painted babbles & brabble, the papiſts indeuour to make ciuill warr between the beſt chriſtians, that is (as Dolman deuides and diſcribes them) proteſtants viz. ſuch as depend vpon eccleſiaſtical dignities: & puritans viz. ſuch as pretend perfection in religion. Call to minde (right reuerend) the courſe of times, & remember, that when the

Earle of Leiceſter *liued, it went for currant. that all Papiſts were Traitors in action, or affecti on. He was no ſooner dead, But* Sir Chriſtopher Hatton (*noted by* Philopater, for publique: & bitter inuectiues againſt papiſts being on himſelfe) *he (I ſay) bearing ſway. Puritans were trounced. and traduced as troublers of the ſtate: Preſently after his death, there comes forth (by meanes of the late* Lord Treaſurer) *a proclamation, and commiſſions throughout the land to inquire for Prieſts, for there receiuers, recuſants and ſuch like, leaſt if they were not looked vnto betime, the informations which were ſent to* Rome, *and* Spaine *of the number and readines of prepared papiſts. ſhould proue to true, at the Spaniſh ſecond inuaſion then intended.*

But now that that Lord Treaſurer *is gone, and the* Earle *of* Eſſex, *through his fatall error, taken away, the cry is:* Prieſts be tolerable men, *but* Puritans may not be abidden. *Remember* (I *ſay: and pray*) *theſe thinges: And conſider, Whether a Snake lurkes not vnder the graſſe, and whether there be not ſome crafty* Sinon *of* Sir Chriſtopher Hattons *ſtamp* (*as it is imprinted by* Philopater) *who madeth way to theſe* Troian *horſes, the popiſh Bookes. If this may be ſuppoſed,* I *beſeech your Lordſhips enter into this further conſideration, that if diui*

ſion betweene proteſtants and puritans be available for Popery, the contrary muſt needs be good for the preſeruation of religion eſtabliſhed. But if it may pleaſe your Lordſhips to giue me leaue, to ſignifie the cauſe, why they thus perſwade the oppreſſion of puritans, I doubt not, but that yee will feare his feare, who ſaid: Timeo Danaos vel dona ferentes, and ſuſpect the perſwaſion of ſuch enimies, as with whom it is a ground of politie (as well in peace as in warr) Dolus an virtus, quis in hoſte requirit, and a Conſtant Canon: that Faith is not tobe keept with heretiques. The cauſe is ſufficiently bewrayed in the wardword, and anſwer to a Ieſuited gentleman, to wit: That whereas the take the puritans to be there greateſt oppoſits, they would haue the (eſpecially knowne profeſſors) to be kept downe. Quouſque? While the catholike party (to vſe there owne words) may haue ſome ſway in the ballance with them. In which cauſe, let vs obſerue three things.

Firſt they pretend to hold only the Puritans for their oppoſits. As if your Lordſhips could be content to giue way to their toleration, and yet they cannot but take knowledge (and that with ſome ſignification of their feeling) of that worthy Prelate the Lord Biſhop of Dureſme his godly exhortation at Pauls croſſe againſt toleration,

they

they cannot but (in their Quodlibets) ſcornefully terme the godly ſermon of that reuerend father the Biſhop of Cheſter A preachment and report him to be a Puritan for inueighing againſt thē at Pauls croſſe, equally as againſt the Ieſuits. And they cannot but ioyne (euen in thes Bookes) Caluiniſts with Puritans. Now this word Caluiniſts comprehendeth Proteſtants as well as Puritans, So that we may gather, that (when their time ſerueth) they will ſpeake out that, which Briſtow in his motiues writeth, viz. Thát we are all puritans in hart. But your Lordſhips are wiſe to conclude, that if the Admirát of Arragon ſpared the papiſts no more than other in the borders of Germany, and if it be true (which the prieſts now report) That the Duke of Medina ſaid, that if he had prevailed againſt England with his invincible Armado, He would haue ſpared papiſts no more than proteſtants, but make way for his maſter. Then they will not ſpare your Lordſhips, in their golden (or bloudy) day: though ye ſhould pleade never ſo earneſtly, that ye are L. Biſhops, and no puritans.

To this end is the ſecond note to be obſerued: to wit, That knowne profeſſors are ſpecially aimed at. And here I pray you remember, that Edward Squyre was ſent to poyſon her Maieſtie

whom

(*whom God preserue*) *as well as the* Earle of Essex: *Is our gratious Queene a puritan? Nay was the Earle a puritan, who was lead by Papists in his sinnfull attempt, and at his arraignment misliked puritans opinion touching Church gouernment. No no, it is euident, that all be puritans with them, which stand for the gospell. And therfore* Dolman *in his epistle, doth cunningly insinuate, & aduise to make the Earle away: as If he had written to this effect.* If her Maiestie were dead we were neuer a whit the nearer our purpose, so long as Essex is in place. But if we could be rid of him, there were none of like policy, valor, resolution, authority, & favor with the people, to hold the protestants togeather against the Infanta, & popery. *According to which insinuation (for a signe is as good as a sentence to prepared mindes) frends of* Spaine (*when* Squyres *poyson failed*) *workinge vpon the Earles impatiency, by meanes & deuises drew him to that attempt of making away to present his greifes to her Maiestie. This is held for truth* (S. Robert Cicill *avouching so much at* Cuffes *arraignment*) *howsoeuer the answerer to the Iesuited gentleman dare sweare (contrary to that which is published by authority & cõmonly knowne) that papists partakers in the Earles desastrous actiõ, were drawne they knew not*

where

wherynto, and yet none but papiſts were appoynt ed to ward the vtter court gate, the hall, and pre ſence, and to kepe the Honorable perſonages, whom her Maeſtie ſent to the Earle, and none but ſuch cryed, Kill them, Kill them, Caſt the great Seale out of the window &c. *Well, the Lord of Lords preſerue the* L. Mountioy, *from the diuliſh practiſes of the freinds of Spayne.*

The third thing to be conſidered (as a moſt dãge rous matter) is, That the papiſts diſcouer a minde to make thẽſelues ſtrong enough, to incoũter the Puritãs, that is, al that ſtãd in their way, as hath bene ſheewed, to which end, their deſignes haue reſpect, as ſhall be ſomewhat ſhewed hereafter.

But it may be obiected, that this contention be tween ſeculer prieſts and Ieſuits, cannot but cauſe a diſ-vnion amongſt the lay papiſts, and therefore weaken their party. I could graunt the concluſion, if I could beleeue the premiſes, viz. That there were ſuch a contention indeed, and that theirby the lay papiſts were divided. It may be, *their was ſome hart burning (at the firſt) occaſioned by the Ieſuits ambition, and deſire of authority over the prieſts, Bnt now advantage is made of this pretended continuance by diſpenſa tion, that our fearefull eyes, & troubled thoughts being ſet vpon the the Ieſuits: the prieſts may be leſſe feared, and more favored, as I am perſwad ed by theſe probabilities.*

First if the Pope can dispence with papists their being ministers in our Churches, provided they maintaie some one poynt of popery or other, with their being magistrats in our cõmon wealth, provided they (vnder hãd) hinder proceedings agiſt papiſts: and (at the motion of Parsons & Campion) with their being (in shew) obedient subiects notwithstanding the Bull of Pius Quintus to the contrary, provided they be ready to rebell, when time shall serue, Is it vnlikely that he wil dispence with this pretended contentiõ, wherby he may hope to advance his popery more than by forcible meanes? Otherwise he would never haue suffered it to proceed so far, least his kingdome diuided should overthrow it selfe. And the rather this may be supposed, if the Iesuits advise the same, which it may be they haue done. For they be knowne to be Machevillists, & therefore carles what they do, so they may bring their principall desire to passe: they are few in England, & not easily foũd out: they know that any thinge wilbe receiued againſt thẽ, and yet impiare their credit no more thã it was before, because of the generall preiudice againſt thẽ, and if their credit were hereby somewhat wounded, they can heale thẽselues whẽ they will, & (perhaps) by the Scorpions tale that weũded them. But if the Infanta prevaile, they may make accompt to be glorified for their practises against this State as Thomas

Becket was, for his trecherous dealing against King Henry the second.

Againe I cannot see how it can be possible, that Priests should be faithfull to the synagogue of Rome, & cõtinue in favor with the Pope & yet (without dispensation) publish and that amongst vs) these volumes, wherin their holy father is som what touched, his darlings the Iesuits shamefully traduced, and all the treasonable practises of papists against our Stat, (in sundry Popish discourses heretofore refuted as fictions and devises) be now graunted de facto, but laid (forsooth) vpon Iesuits: & there Iesuited complices, that is (as tie will manifest) all priests & papists. For the priests themselues complaine (even in these Bookes) if ye will beleeue them) that lay papists (in a manner) faile them, for the Iesuits sake, ergo lay papists be traytors as well as Iesuits. And, Is it not strang, that Seminary priests, who in their supplicatiõ to her Ma estie, printed Anno. 1595. do glory that Cardinall Allen (that perswader and iustifier of the Spanish invasion Anno. 88) was their founder: & that they were brought vp vnder the Iesuits, should be now at deadly feud with them? No no, their excessiue writing (as if they did not beleeue themselues) will ever be thought but counterfeite quarrelling, except (by their meanes) the Archpriest, or some of the Iesuits be brought to their triall. And the rather: because the Iesuits,

who want nether ſtomach nor meanes, play mi
budget though they be ſo notoriouſly provoked.

Thirdly it is to be obſerued, that this deuiſe t
lay all the treaſonable practiſes vpon the Ieſuit
was never put in execution before now. Indee
a follower of S. Chriſtopher Hatton conceiued
ſuch a matter long ſince, which, with like deui-
ſes, may (perhaps) be diſplayed, when all theſe
popiſh Bookes be abroad, in meane while, may it
pleaſe your Lordſhips to remember: that the Ieſu-
its (and Father Parſons by name) beiuſtified
as by the Wardword not long ſince publiſhed by
H. H. and not by Parſons as I haue credibly
heard: and by ſundry treatizes of particular per-
ſons, ſo by the generall commendations of prieſts
in their ſupplication before mentioned. Wherfore
then (at the fartheſt) it may be vnderſtood, that
the prieſts (as is confeſſed in the preface to the
Quodlibets) were willing not only to couler
& conceale but alſo to make the Ieſuits their
attempts, and practiſes their owne in every
thing. Which being ſo, It cannot be true, That
the prieſts diſcarded Ieſuits & their practiſes:
when they were equally entangled by penal
lawes. as in the ſaid preface it is inſinuated, but
without prayſe to the prieſts. who ſtucke to the Ie
ſuits ſo long at leaſt. For all thoſe penall lawes
were in execution before the imprinting of that

ſup-

ſupplication. Nay, ſith by the proclamatiõ, which they would refute by that ſupplication, they are charged with treaſonable practiſes, why did not they then lay loade on the Ieſuits, to eaſe their owne ſhoulders? So that it ſeemeth to me more than evident that this deuiſe is but a new point of popiſh policy.

Moreover It is not to be forgotten. That Squire confeſſed, that VValpoole the Ieſuit remitted him to Doctor Bagſhaw (one of theſe Prieſts) for direction in his poyſonfull affaire, and that Prieſts (who dare ſweare as is aforeſaid) can contrary themſelues when they will for a purpoſe. For when the Scotiſh Queene lived, then her title was the cleareſt, but after her death, none but the Infanta hath right to this crowne, and Allen (founder of the Seminaries) found fault with Saunders and Briſtow for iuſtifiyng the rebellion in the North, by Pope Pius his Bull, and yet the ſame Allen iuſtified S. VV. Stanly his betraying Deuenter, by the ſame Bull.

Laſtly if this contention be hearty and not politique I maruell there ſhould be ſo great an agrement amonge the laye Papiſts, conſidering the pretended contention hath bene longe, and (in ſhew) is to too vehement, the Ieſuits be few, and the Prieſts many & well maintained in priſon, and abroad (notwithſtanding the ſaid pretẽded complaining) the Ieſuits are knowne to be for

the Infanta, and the aide of 30000. Papists, is said to haue bene offered the Scottish King, (whō they would gull by these pamphlets) if he would promis toleration.

If I be demaunded, what ende beyond the forbearing of Priests (a matter of no great momēt) may be supposed worthy a stratageme so strange, myne answere is ready, to wit. The Priests (not maintained by the Pope, & Spanish King in Seminaries for nought) haue promised to aide forraigne forces (when they shalbe landed) with forty thowsands: as S. Robert Cicill reported this Parliament. That this may be made good, The worke of reconciling to the Pope must needs be applied, and therfore all hands must be sett on worke, that priests therefore, (who are most in nō bers) may ply their busines, and be lesse looked vnto, it seemeth good in policy, to turne the eyes of the magistrate, and edge of the sword vpon some, and none so fitt as the Iesuite & Puritan already in disgrace with the State. Here (by the way) it may be inquired, why they ioyne puritās with Iesuits: I answere, to fill our heads & hands the fuller of feare and worke, and peradventure, to trumpe in the puritans way, least they be likewise tolerated (as reason is) if the papists hap (as the priests hope) to obtaine toleration. But to returne to the matter, I remember a distinction in a certen poscon maintained before the late Earle of

Hunt

Huntingdon: That howſoever Prieſts *are executed for affirminge the* Pops *primacy, and reconciling to the Church of Rome (which are parts of their prieſtly function) yet they are not executed for theſe parts as they are religious, but as they be dangerous to the ſtate, in ciuill conſideration. The reaſon is evident, For if* Dolman *make accompt of country people as of papiſts & partizãs, though they be not abſolute papiſts, but onely (for wãt of that teaching which is in good townes) profeſſe to beleeue, as their Fathers beleeued: what accompt is to be made of reconciled Papiſts? What? let the rebellion of the North & bloudy ſtirres in Ireland make it more than manifeſt to our ſtate, that the* Pops *Bull can quickly beget rebels and traitors, where the goſpell is not effectually preached, much more where popery is tolerated, but moſt of all where reconciling is lookt to but through the fingers. And if papiſts remẽbring (belike)* Dolmans *opinion, that they by reaſon of ſuch country people, be moſt likely to diſpoſe of the crowne, were ſo earneſt againſt the ſaid Bill for comming to Church before mentioned, knowing, that by due execution of the penalty of xij d. the common ſort would be drawne to the Church much more than by the penaltie of xxl. and thereby the papiſh partie greatly diminiſhed, no marvile though this ſtratagem be vſed that prieſts may more frely with leſſe feare, yecon*

cile

cile, thereby to increaſe the Popiſh partie. That England (to vſe their owne words) may worke it ſelfe catholique againe, by the proceeding practiſes of the Seminaris, the Proteſtãt being now no more vnlikely to be avoided (ergo toleration is not their vttermoſt end) than they catholique was in the beginning of her Maieſties raigne.

Wherein if the proceede, and prevaile, and if forraigne forces ſhould arriue and invade vs, (though in her Maieſties dayes) it would ſoone be ſeene, that theſe prieſts which now flatter her Maieſtie, and ſpeake their pleaſure of Ieſuits dealing for the Infanta, would (no leſſe diligently thã the Ieſuits) proclaime Bellum Dei, as Iohn de Aquila doth in Ireland, & that her Maeſtie is but an vſurper, & excõmunicated: To ſay nothing of that which the Wardword already intimateth, by affirming Catherine of Spiane, to haue bene K. Henries wife, by Gods law, and mans. Thẽ would they vrge the Infanta her title, confirmed by the pope, by her Father, and by her brother, as alſo the iudgement of Cardinal Allẽ (as his laſt will, & teſtament) that they are Machiauilliſts & not catholiques, (who vnder any pretence whatſoeuer) do not adhere to the Infanta, and then they will preemptorily adiure their popiſh creatures to ſheew themſelues vnder paine of pope pius his excomunication, confirmed by this Pope Clement, as Don Iohn de Aquila

ſaith

faith. In the meane while it is to be noted, that even in these bookes Religion *established is coũted heresi: The more than easy execution of necessary lawes, and those not rigorous is called tirãny and cruell persecution: priests are avouched to haue bene executed only for religion and not for treason as they were indited & convicted. Allen the principall procurer of the Spanish armado Anno.* 1588. *is highly commended, and it is held lawfull, but yet not expedient for the pope to excomunicate, our gratious Soueraigne, All which, whether it doth not draw the authors and fautors or abettors of these bookes within the cõpasse of treason, felony, or premunire, I referr it to the iudgement of learned lawiers, & to a future discourse, in the meane while* I *wish that these offenders & nãely this* VV. VVatson *priest as he calleth himselfe) find not more favour than* Iohn Vdall *preacher of the gospell who losse offended.*

But it is said that some of the priests be gon to procure absolutiõ for her Maiestie, *or the cancelling of that Bul. If this be so, vnspeakable iniury (if it proue not flat treason) is offered to her* Maiestie. *For be it farr from vs to admit, that her* Maiestie *who professeth her selfe to be* Sẽper eadem. *(who not long since) wrote an exellent letter to the French Kings Sister to perswade her to be constant in religion: & who hath ever bene of that heroicall magnanimitie, that she hath dispis*

sed

ed dangerous attempts, to provoke her to graunt the papists toleration: should now faint for feare, and betray the gospell of Iesus Christ. If then her Maiestie be not acquanted with their message: It must needs be that the honor of her Maiesties most christian resolution is treacherously vnderminded, and thereby the Pope and Spaniard incouraged to follow their designes. Yea it is to be feared, that some in authority haue concurrence with Priests and Iesuits, and presuminge on their credit with her Maiestie, hope, partly by feares procured, and partly by conditionall absolution, indulgence or dispensation obtained, to draw her Maiestie to toleration: and then acõpt is made (in the answer to the Iesuited gentlemã) The Lion being taken out of the way, papists would swarme infinitly, and so the strengthening of their party, and withall the execution of their long desired purpose, more speedily hastened. And the rather this feare may be conceived, if it be true, that the priests are gone to Rome to sue an appeale with the privity & consent, of some in authority, as in the said answer it is signified with hope as of toleration, so of the conuersion of ther said frends in authority. For if they dare adventure a premunire by favouring, comforting, counselling, or abetting an appeale to Rome contrary to the statute of 24. H. 8. cap. 22. what dare they not doe?

Now

Now your LL. may iudge whether I may not be probably perſwaded, that this contention betweene Prieſts and Ieſuits is diſpenſed with, & tendeth to the increaſing & not diminiſhing of the popiſh party. And therfore the due conſideration therof may draw (rather then divert) your LL. to this perſwaſion: That by incitting the Proteſtãt againſt the Puritã, they would weaken the party againſt them, & ſtrengthen their owne: and the rather your LL. may be thus perſwaded ſith they cannot but intimate in theſe books that the papiſts haue multiplied, ever ſince ſome of your LL. haue curbed the Puritans.

Wherfore (as ye haue a faithfull eye to the maine chaunce) & loue the goſpell from your harts take heed how any of yow hearten the Papiſts, and diſcourag the Puritan (nay every ſound Proteſtant) by tolerating points of popery to be broached in pulpit or print, & yet ſilence Puritan preachers only for preachĩg without licence, or not ſubſcribing further than law requireth, though they offer to ſubſcribe ſo far by inforcĩg mans cerimonies in Gods ſervice, & ſtãding for croſſes in high wayes, which in the begining of her Maieſties raigne were defaced (in moſt places) as monuments of Idolatry, & ſuperſtitiõ, accordĩg to the 23. Iniunctiõ, & doctrie of the homiles againſt the perill of Idolatry. Now is it good policy to reſtore thẽ in this declining time whẽ (God wot) the papiſts haue no need of helpe or hope? what (my Lords) Is there ſo great difference

betweene you and they puritans, as is betweene yow and the papists, whose doctrine is poyson in the roote, and treason in the fruite? Whereas the bone which the Divill hath cast betweene you & the puritans, is but of the offalls of the whore of Babilons peace offrings. I hope I may thus speake without offence, For I know, that some of your LL. (& I doubt not but most of yow, be of the same mind doe nudg, as I doe, of ceremonies about which all this wranglingis. O my Lords? Doth the 50. Iniunction flatly forbid (for peace sake) the vsing of these termes, papists and heretiques? and is there not greater reason, that some course be taken, that Protestants may no longer (without rebuke) reproch on another (to the reioycing of Papists) with Puritan, and Formalist Precisian and Timeseruer?

Here I imagine some enemy of the Puritan, & frend of the papist (who often meete in one coate) will readily answer, & say: that it was policy not to provoke the papists in the begining of her Maiestie raigne, sith then: they were many & mightie. I reply, & affirme: That for the same reason, it is not good in policy to provoke the puritans, in the declining of her Maiestics age, and raigne: when it is more than high time, that protestants should vse their helpe against the common aduersary, who most feareth them: As appeareth by that which is already said out of the Wardword: And by that which Dolman (one, who throughly considered

sidered the state of thinges) affirmeth to wit, That puritans be affirming party for London & good towns, most Lords, gentlemē, & Captaines (that be of the religiō) incline that way, & be me of action & resolutiō. *But to leaue the laity, Consider the clergy (who ye are especially to vse against the papists) & (setting by non residents & dumb dogs) ye shal find tenne puritās for one formalist, & that one puritan doth more aduance the gospell, & suppresse popery, than tenne formalists. For he attends his ministery, & not multiplying or exchanging of benefices. He preacheth, not once a moneth, or lesse, but every saboth day & that, not to please the eare, but to moue the hart. How can ye want the ministery of such men? but blessed be God) I heare, that of late, the mouthes of some long silenced be in some sorte opened, continue your fauour towards them, and incourage others that be setled, if ye desire (bona fide) to prevent toleration, and the multiplying of papists.*

Lastly I pray yee to marke and (in your godly wisdome) to make vse of that which is writtē in the booke, which is called, Newes from Spaine and Holland. *where, after one (in a supposed cōference) auoucheth, that* Puritans would certainly be extinguished, If the Queenes Maiestie liue any nomber of yeares, for that the coūsell seemeth bent therevnto: *It is thus answered.* Tush you are deceaued, Nay much more possible and lik

ly it is, that the Puritan ſhall overcome the Proteſtant, thā the contrary: For that the puritan buildeth directly vpō the proteſtants firſt grounds in religion, and deduceth thereof clearely, and by ordinary conſequence, all his concluſions: which the proteſtant cannot deny by divinity, but only by policy, and humaine ordination, or by turning to Catholique anſweres, contrary to their owne principles. And therefore it is hard for any man, ſincerely to be a Proteſtant, but that he wil eaſily paſſe on alſo (more or leſſe) to be a Puritan. And onely they (in effect) wilbe againſt them, who are intereſſed in the other ſide (As Archbiſhops, Biſhops, Archdeacons, Cannons, Notaries, Regiſters, Ciuil-Lawers and the like) for not leeſing their commodities: And ſome few Counſellors alſo perhaps, for not offending the Queene etc.

In conſideration of the premiſſes, wiſhing (from my hart) that your LL: *would uſe the puritans (eſpecially their preachers) as brethren: & that they wold reuerence your* LL: *as fathers; and proteſting, that I haue written theſe motiues out of my beſt conſideration, without all partialitie I humbly craue your fauours and take my leaue. From my chamber this Inſtant* December. 1601.